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our society will not contest some of the positions taken by Professor Hanus with reference to this as a "Christian" nation when the issue becomes worth their while.

"The Country Schoolmaster in Bavaria" is a clear setting forth of actual conditions in the rural schools of that interesting country. Seldom does the visitor bring away so suggestive an account of what he has found.

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Ethics. By JOHN DEWEY AND JAMES H. TUFTS. New York: Henry Holt & Co., 1908. Pp. xiii+618.

This review will try to give a conception or interpretation rather than a summary of the book. Only some of the most striking and significant features can be noted.

1. It has a practical aim. This is revealed in the first sentence of the Preface: "The significance of this text lies in its effort to awaken a vital conviction of the genuine reality of moral problems and the value of reflective thought in dealing with them." The attempt to get the student to see and appreciate the value for life of the study of ethical theory may not be new, but in no other textbook has this point of view so completely dominated and unified the whole method of treatment.

2. The book observes the right pedagogical relationship between the concrete and the abstract. The whole mode of treatment is one which gives to the theory of ethics a central and mediating position between the unreflective practice out of which it grows and the more highly controlled ethical conduct which results from the reconstruction of life and of society in accordance with the more fully developed theory. This is one of the most characteristic features of the book. It is definitely marked by the division of the text into three parts, as follows: Part I, "The Beginnings and Growth of Morality;" Part II, "Theory of the Moral Life;" Part III, "The World of Action."

It is in not supplying enough of concrete material at the outset that textbooks in ethics too often fail. The student has not been made conscious of any need of defining his ethical concepts more sharply. The problem of ethical theory seems arbitrarily thrust upon him. The dynamic aspect of motivation is lacking. This textbook undertakes to supply motivation for ethical theory by a study of the growth of ethical theory among primitive races and earlier civilizations. In this study the student can see under actual concrete conditions that the ethical notions emerged and became more highly rationalized and socialized as a necessary and vital part of the process of rising from a lower to a higher level of life. The study of three typical civilizations in detail—the Hebrew, the Greek, and the early modern—further emphasizes this truth by showing that the moral development is at the same time in terms of the characteristic problems of a particular civilization and yet in all cases a movement in the direction of a more deeply personal and a more widely social type of morality. If ethical theory has had a vital function to perform in other civilizations, there is some

sense in reflecting upon the problems of morality in our day, and also of trying to apply the results of our reflection to the solution of those problems.

3. The theoretical portion of the book is based upon a complete and dynamic psychology of the self. The analysis begins with the voluntary act. Its psychology includes intellect, feeling, and will as inseparable functions no one of which can actually be isolated from its relations to the others. The key to the reader's understanding of a large part of the discussion of ethical theory is to be found in this functional psychology of the complete self. It is used repeatedly to break down false distinctions which lie at the basis of various historic systems such as hedonism, utilitarianism, and rationalism, and to show the fallacies and ambiguities which result from false isolations of different aspects of the self.

4. The criticism of historic systems is constructive. The effort is made to show what every one of them has contributed of definite and positive value to the progress of ethical science. The discussion is thus neither narrowly biographical nor merely destructive, but it is rather interpretative and broadly constructive in character. This constructive criticism of the historic systems, taken together with the study of the genesis of morality which has preceded, can hardly fail to make the student feel that ethical principles are a matter of real growth and evolution and that they always have been and still are a vital and necessary factor in man's control over the forces which are most intimately working in the direction of a higher and better type of civilization.

5. The discussion of current social and economic problems in Part III. is perhaps the most striking and in some respects the most daring portion of the whole book. For the average reader who thinks about public questions it is probably also the most interesting. Many of the problems are frankly recognized as unsettled; but no one can help getting a deeper insight into the ethical problems of our day from this attempt to interpret and evaluate them in the light of a long developing and still growing ethical theory.

6. The book is markedly democratic and optimistic in spirit. Its democratic spirit is particularly noticeable in all references to the status of woman and to the problems of industry and the laboring man. The standpoint is that of the psychology of the complete social whole. The optimistic tone of the book is inherent in part in the view of morality as dynamic and progressive. The process of deepening the personal and broadening the social moral consciousness is still going on. Even the magnitude of our problems may be an important factor in moral progress; for it operates to focus attention upon them and give them greater publicity and thus tends to deepen and to define more sharply the ethical consciousness of society.

7. The Dewey and Tufts *Ethics* is written in a style that is not above the comprehension and the pleasurable reading of the average reader interested in the deeper things of life. At the same time, it represents the most recent scholarship in psychology, sociology, and ethics. It ought to have a wide reading among all classes of citizens interested in the moral problems of our social, industrial, economic, and political life. For the teacher in particular that part of the book which is devoted to the beginnings and growth of morality ought to be rich in suggestions in its bearing upon the moral training of the child. But most of all the reading of this book should quicken and deepen his insight

into the nature of the ethical process and help him to feel more keenly the great humanizing function of his life-work.

8. The question may be raised as to the usability of this book as a text. To some it will seem rather large for this purpose. To my mind this is not a serious objection, even for classes in normal school. The more concrete portions of the book can be covered rapidly. In many cases they may be read outside of classwork for the purpose of giving the student perspective in the study of the more abstract and theoretical portions. Judicious selection on the part of the teacher, however, would be necessary in order to cover the ground in the time ordinarily allotted to the course either in college or normal school.

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Language Lessons from Literature and Language, Grammar, and Composition. By ALICE WOODWORTH COOLEY AND W. F. WEBSTER. Boston: Houghton, Mifflin & Co., 1905.

Modern English, Books I and II. By HENRY P. EMERSON AND IDA C. BENDER. New York: Macmillan Co., 1906. Pp. 258. \$0.35.

Word Studies. By EDWIN S. SHEPPE. Richmond: B. F. Johnson Publishing Co., 1905.

Genuine self-expression is the end aimed at in the Cooley-Webster series. Training in language, say the authors, is a legitimate and necessary part of all school activities; no special practice lessons would be necessary if bad habits were not formed outside of school. Literature is valuable mainly in vitalizing the commonplaces of everyday life and in providing a standard of expression and an influence toward purity and precision in the use of language. The authors are wise in urging that very free use be made of the two books, the teacher choosing, adding, or adapting as the special need may require. They are surely right, also, in urging that grammar be not substituted for composition in the higher grades but applied in composition. The series as a whole is the work of teachers of breadth and experience, who have brought much good material together, which they handle with ingenuity and freshness. It is worth noting that one of the authors is a teacher in secondary schools. If the results aimed at are secured, the pupils will enter high school well prepared.

The "Modern English" series is similar in general plan to that by Webster and Cooley. The authors have less to say about their purposes, but they lay great stress upon the importance of securing the interest of the pupils and have tried to arrange their material so as to provide "cycles of interests." The exercises strike one, however, as somewhat formal and not likely to prove particularly fascinating. In fact, an atmosphere of plain schoolroom drill characterizes both books. The material is not specially thought-provoking nor abundant. Certainly the composition work in the higher book would prove inadequate for the seventh and eighth grades. The grammar lessons are isolated.

Sheppe's *Word Studies* is an advanced word book, for use in grammar